

To
THE RIGHT
HONOURABLE
the Earle of Nor-
thumberland.

SIR : (as for
any other No-
bler Titles they
are but separa-
ble Accidents) if Vertue be
not too partially overswayed
by Fortune, I have here cast
into a small Volume a large
summe of love. Such a love
as is rather warranted by a
dutifull observance than any
A 2 shadow

THE EPISTLE

Shadow of Complement. I
may one day open my selfe,
when either opinion is with-
out ears, or suggestion with-
out eyes. Here you may view
and reade Vertue personated
in moderation: here you may
know and prove Moderati-
on to be the life of Vertue.
Be a president to your selfe
what you should bee; as you
are a president to others of
what you are. It sufficeth me
that I mask in the true sim-
plenesse of a loyall honestie,
and there shal no time steale
from my remembrance,
wherein I will faile to wit-
nesse the payment of a due
debt of thankfulnessse to one
princi-

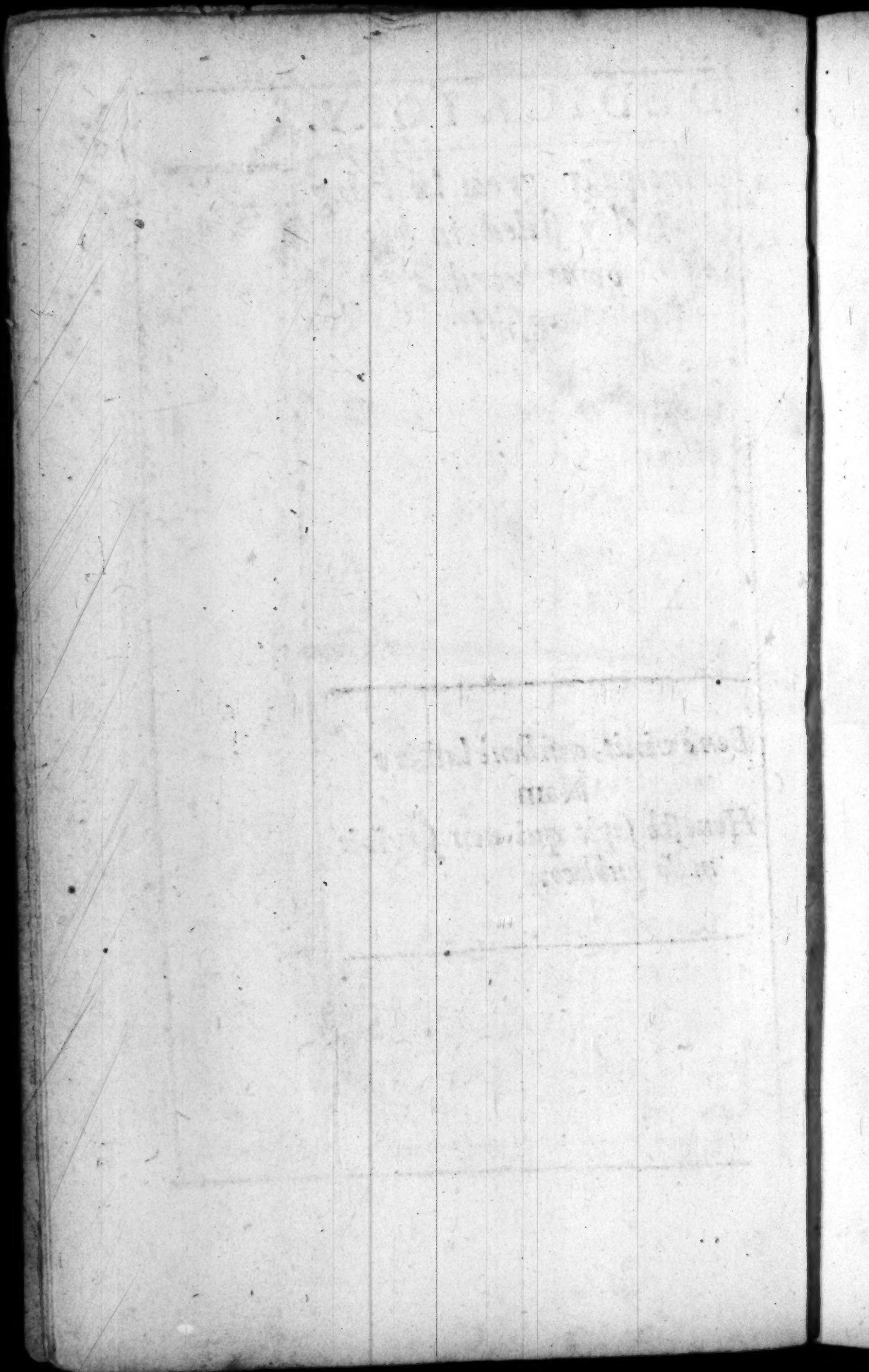
DEDICATORY.

*principally great in being
Nobly stiled in his
owne worthi-
nesse.*

Benè vixit, qui benè latuit :

Nam

*Honestè sapit qui non servivit
malo publico.*





THE
GOLDEN
MEANE.



En, as they are
all the Sons
of their Mo-
thers, are all
the subjects of misery;
borne to live few dayes
in many dangers: whose
glory (if they were Mo-
narchs of their owne de-
sires) may be well com-
pared to their shadowes
in the Sunne; For, as the

bodies shadow is at Morning before us, at Noone beside us, and at Night behinde us; so is earthly glory, at Morning or in the prime before us, in a goodly lustre; at Noone or in the full, besides us, in a violent heat; at Night or in the wane, behind us, in a neglected pity. The difference that is, is amongst some, that at Noone, or in the Meridian of their greatnesse, in stead of having their glory beside them, they are themselves beside their glory. But such undoubtedly, are rather

rather strangers to the
bloud of Vertue, than a-
ny way indued with the
spirit of perfect noble-
nesse. But so unsetled are
the grounds of frailties
courses, as here is yet not
the totall summe of be-
ing miserable. If men
could as well frame their
minds to their change of
fortunes, as their change
of misfortunes doth cor-
rupt their mindes, great-
nesse would as truly wel-
come calamitie, as the
base do rejoyce in being
great. Hereunto not the
outward actions of the
bodie, but the inward

A 5 tem-

temper of the mind must be framed, since the first are but handmaids to the latter. Even as one lying in the bed of visitation and death, doth not therefore die because hee is sick, but because he lives (for the deprivation of life is death, not sicknes) so the mind of man divided by the consumption & disease of humour, being touched with affliction, is not therefore miserable because it suffers misery, but because it hath once tasted (and beene lifted up to) happiness.

The

The *Golden Meane*, so anciently commended, is onely there perfectly observed, where true Wisdome and true Nobility are the spec all ornaments of a prepared mind: In which, if those two meet, is figuratively included an allusion to the Sea: which, though clouds raine downe into it waters from above, and waters send floods here beneath, yet doth it retaine all, either without losse of saltnesse, or any shew of overflowing: The minde of a Wise and Noble man is such, that

that what or how many gusts and tides of adversitie assault him, they may at all times rather arme, than at any time oppresse him, since his resolution cannot overflow with the rudenesse of passion; for that his excellent & refined temperature will ever retaine the salt of judgement and moderation; the one proving a *Wise*, the other a *Noble* man.

In sorrowes or adversities nothing is so fearful as feare it selfe; which passion of weaknes is so below the heart of vertue,

tue, that a minde trained
up in the exercifes of ho-
nour, cannot as much as
let fall one looke to be-
hold it. If it be inquired
what it is, or to what use-
full end, either of ease or
policy, it may bee im-
ployed; in the first will
be found little lesse than
a desperate basenesse; in
the latter nothing more
than an ungrounded de-
speratenesse. A man in
the float of prosperitie
to feare that he may fall,
argues both the distrust
of his owne merit, or the
danger of his dispositi-
on. A man in the ebbe
of

of his plentie, to feare a worse mischiefe than that of being poore or despised, argues both his unworthinesse in procuring, and his impatiencie in bearing his fortune.

Feare with hope, is the ready witnesse of basenesse : Feare without hope, the proclamer of folly. And if there can bee any misery superlative, or if it were possible that there could be an extreme in measure, it is in the feare of those twain; yet doubtlesse the heaviest of the two torments is to feare without hope.

Either

Either of which, to a mind Noble and vertuous, are so much a stranger, as there cannot bee found an interpreter, who to an honourable resolution can inforce either the construction or understanding thereof. For it is meereely impossible for a great and excellent spirit to conceive thoughts tending to basenesse, as for the base to apprehend the singular designes belonging to the Nobly-minded. Soon then it is to be observed, that the distinction between a worthy and

and a servile person, must
bee rather found out in
the qualitie of their
minde, than the com-
mand of authoritie and
complement. In which it
is also further to be ob-
served, that in the com-
position of their minds,
there is as great and ex-
quisite choice to bee
made, as well how as
wherein the excellencie
of such a composition
must be remarked. The
servile weaknesse of such
whose education, nature,
experience, and wisdom
cannot claime any prio-
rity in desert, is so great,
as

as it only shewes that it distasteth not calamitie, so long as it is full fed with the happinesse of plenty and ease. In the worthy and desertful it is nothing so: for they truly considering the custome and necessitie (as they are men) of feeling change of states, do ever arme their resolution, before it come, for calamity, as when it comes, in it, against calamitie; wherein if the great and vertuous accidentally (not to speake of diuine providence) fall, they therin chiefly shew
the

the vertue, of their greatnesse, and the greatnesse of their vertue, in that they know they then feele no more than at all times they were ordained to beare. Such refer all accidents of infelicitie, to the incidence of their frailty ; measuring that being Men, they are but the miseries of men that may befall them. It was (not to bee tedious in examples) a wonderfull noblenesse and constancie in *Isocacius*, a chiefe man of *Antioch*, who standing at the Bar of judgement, was spoken

ken to by *Posæus* the Sovereaigne, who said; Seest thou not *Isocacius* in what plight thou art? *ISOCACIUS* answered him, I see it (quoth he) and marvelle not; for since I am my selfe humane, I am come into an humane misery.

Rare and wonderfull was the courage & temperance of this unimitated Nobleman: and surely, where the minde is conformable, to remember it is carried in a body of Flesh, Discretion is the plotter, and moderation the actor of a notable worke. This work, as it is
to

to be continued with singular fortitude, so must there a foundation bee laid of an especiall wisdom; for he who will climbe to the full height of deserved glorie, must ascend by the degrees of deserving fore-cast: which fore-cast, is even the ground-work or basis of *perfect Vertue in extremity*. It behoveth then a Noble and wise man, so to order the frame of his minde, that in what Sun-shine of greatnesse soever hee bee, hee may ever expect a storm to overcloud his eminence.

And

And this is to be done by judicially examining, what the greatest tempo-
rall blessings approved by the vulgar opinion, in their owne properties are, and how subject to monthly, daily, houely alteration: As what riches are they (as wealth is understood) whom poverty and famine may not suddenly follow? what honour is that (as politike dignitie is understood) whose power, whose largenesse, whose dependences may not be followed by blemish, by envie, or by extreme contempt?

tempt? what Kingdom is that (as command and worldly government is understood) to which may not ruine bee ordained, depopularion, and mischief?

Prosperity and adversity are not by long times often fundred; for sometimes is scant an houres difference betweene a Throne and a Cottage: *whereby all men may know that the condition of every man is changeable; and the wise may know that whatsoever may happen to another, may happen to himselfe.*

In ancient Records

Pompey

Pompey for wealth, *Sejanus* for honour, *Ptolomy* for Kingdomes, are memorable: yet was *Pompey* for all his wealth poore, and beg'd; *Sejanus* for all his honour disgraced & executed: *Ptolomy* for all his Kingdoms forgotten and extinguisht. If wee would enquire into our owne moderne Chronicles; wee may reade of *Woolsey* the Cardinall, abounding in riches, and abounding in miserie: *Robert*, Earle of *Essex*, propt up in honours, and cast downe by envie. Many of the *Henries*, Kings
of

of much power and small fortune: other our Histories mention, who might as fitly be here induced, but that those being freshest in memory, and all within the compasse of one age, will sooner stirre up our hearts, and worke an impression in our beliefes, than others who are with us of lesse credit, because of more antiquitie.

Such men, as guided by the motions which perswade them to shrink under the weight of their afflictions whē they happen, and do indeed yeeld
unto

unto that weaknesse, doe
but stand in their owne
light, and deprive them-
selves of the best and on-
ly meanes which should
shew the strength of their
Courage in the Courage
of their strength; in w^{ch}
respect the Cynick Phi-
losopher told *Alexander*,
standing betweene him
and the Sun, that he took
that from him, that hee
could not give him; whē
men so unarmed against
the necessity of their suf-
frances, need not an *A-*
lexander to shadow them
from comfort, since their
owne childishnesse is so

B great

great a discomfort, as that they want no secondary interruption, from the way to learne and enjoy unhappinesse.

It is too usuall a custome amongst friends in calamity, (if calamitie may be said to finde friends, as it seldome doth) rather to dishearten the party grieved, than by counsell and encouragement to strengthen him in a forward perseverance in resolution. Doubtlesse such a one as is not deafe to the discord of these passionate repetitions, is much nearer

rer to despaire than remedie, into which misery if he fall, hee is truly miserable, and more miserable than any ordinary misfortune that men are subject unto, can make another more resolvedly tempered at any time to feele: for which cause the consideration what some in former times have beene, is an especial and sure ground of ease, (if it be rightly applied) to acknowledge what he himselfe now is, and this is not an idle labour to labour to attaine one direct rule which

may lead to that worthy and lasting monument of that perfect vertue we speake of.

Another effectual cōsideration to the building of this excellent worke of a resolved and prepared minde, is even in the fōundation to be thought on. For if there bee no certainty in Wealth, in Honour, in Sovereignty (in the fruition of whom chiefly, if not onely, resteth the Paradise of an earthly Heaven) much lesse assurance may bee dream't of in any inferiour pleasures, for which a wise

wise man (who is the true Nobleman) ought thus to resolve, that he is not Lord of his owne minde who is undanted, as long as his fortunes are ministers to his wil: but when he is cast down, or rather cast away in his hopes, undone in his expectation, set below his owne heart, unfriended, and the subject of uncomforting pity: He then who now witnesseth by his moderation in those sadnesses, the courage of his Noblenesse, by the Noblenesse of his Wisdome is both perfectly wise in

being so couragious, and as perfectly couragious in being so noble. It was well said of one, that *A calme Sea and a faire Wind proves not a Sailers skill.* A sure Pilot is proved in a doubtfull storme, and a wise noble mind is truly tried in the storme of adversity, not in the calme of felicitie. Fortune envies nothing more than a settled and well governed resolution; and such a Mariner deserves remembrance to posterity, who in shipwracke dies, imbracing the Mast, rather than he who faintly
for

for feare of drowning
leapes into the Sea.

Can it bee imagined
that a fellow by law ap-
pointed to some severe
death should be reputed
valiant if when the exe-
cutioner is to performe
the command of Justice
the wofull prisoner wink
in feare to see his owne
bloud? Is this praise-
worthy whē we are more
terrified with the sight of
our miseries than with
lasting and sustaining
them? Surely no; yet such
is the madnesse of those
who have not learn't to
conquer by bearing their

B 4 desti-

destinies, as whē the tide of sorrowes rush upon them, they do so impatiently accuse themselves of wretchednes, as truly they do nothing else but wink (& herein deserve as much contempt as those that winke) for feare to behold the executions they are to undergoe.

As it oftentimes is seen the only way to put some notorious foole that esteemes the perfection of a brave spirit to consist in the foppery of unseemely behaviour (fitly & yet more grossely termed swagging) out

out of his vain bias, is by
once daring him in his
owne quality; so is it
with unprosperous pas-
sages of infelicity when
it chanceth, if wee out-
dare it, and strive & strive.
& ever as it comes more
and more, so lesse & lesse
to yeeld unto it, without
all peradventure we shall
not only qualifie the hate
of adversities worst as-
sault, but purchase that
ease and consolation to
our distresses, that wee
shall have our minds be-
calmed with the blessed-
nesse of content, and rest
what winds of heavinesse

soever rage, or over, or about us. And hee who thus prepareth himselfe, is a Noble man, for his courage will argue his Noblenesse: so must hee likewise be necessarily a wise man, for his moderation wil commend his wisdom.

Lastly, if neither the respect of the instability of humane endowments, neither the regard of honour, being prone to fall, nor the unstayednesse of Kingdomes (the Scepter being the highest flight of Ambition) cannot imprint in the mind an a-
ban-

bandoning of it selfe, by
reputing earthly delight
and acquisitions to be in
their owne nature, as in
their owne nature they
are, passable and uncer-
taine; yet may the sure-
nesse of paying a debt
(which cannot be excu-
sed) to death, be a maine
and singular motive to a
noble and wise man, for
sufferance of all changes
of conditions & estates,
with the sweetly-united
blessings, *Iudgement* and
Content. He that remem-
bers that he lives a life,
cannot but fore-thinke
that he must die a death:

If

If he look into, what life it selfe is, he shal find (by experience of the past, and prooffe of the present age) that it is none other but a journey to death. If a man examine the scope of his owne desires, they will fall out to be a desiring to *hastē* to his grave. Death & the grave (two tortures to the memory of worldly foolish men) are the onely principall ends to which the vanity of pleasures runne at : For men in wealth, in honour, in government, desire the time to come; the one in hope of increase of

of his gaine, the other of his greatnesse, the third of Emphyry. So what else doe they but covet by growing elder in dayes, to flie to the full race of their living, w^{ch} is death? Of this a true Nobleman should not, and a true wise man cannot feare. It was an answer (worthy the speaker) of the Philosopher, who hearing of his sons death said: *when I had begotten him, I well knew hee should die:* and who would be so ignorant as not to confesse that whosoever is brought out of the wombe

wombe is destined also to the sepulchre of the earth ? To a man prepared by the light of the minds vertue, this is ever seeming necessary, as well willingly to restore that whē it is required of him, though it were by death, as to enjoy that which is given him, if it were his life, since one being born into the one cannot escape the other. The Mind should ever keepe measure, what of necessity it must suffer let it not feare : what is doubtfull that it may suffer, let it alwayes looke for : So shall

shall it not bee afflicted
before afflictions doe
come ; nor unprovided
when they are come.

All men, yea all things,
must be freed by an end,
though the end be not a-
like to al, neither in man-
ner or time; some forgoe
their lives in the middle
of their time, some in the
dawning of their life,
some live til they are evē
weary of living, some dy-
ing naturally, some vio-
lently, others enforcedly,
many (in respect of men)
casually, but all at some-
time dying. In this kind
then it is questionable,
whe-

whether it be more foolish not to know, or more shameful not to imbrace nature: He that lives well needeth not to feare the uglinesse of death appearing in any forme, or in any disguise; if he first resolve, that whensoever or howsoever he comes, yet it is but death, and it must come.

*A similitude
very apt.*

Some one that is to travell of necessity upon the hazard of his life, unto Constantinople by land, being unexperienced in the dangers, and the many miseries of his journey, for his better instructions,

structions, seekes comfort in the counsel of another who hath bought knowledge of the way with the price of many weary and distressed paces, & being come, learns this for an approved certainty; that first the journey it selfe is long & tedious, the way troublesome and uneven, the change of aires infectious & unhealthy, the desarts waste & uncomfortable, directions chargeable and uncertaine, here theeves prepar'd to spoil, there Beasts set all on ravine; surety no where,
danger

danger on all hands, and, what is the worst of these adventures, if he obtaine the scope of his desires, and arrive evē to the furthest of his journey, yet shal he there find a Turk that is Emperor, cruell in nature, boundlesse in cōmand, faithlesse of truth, treacherous, and full of the bloud of Christians: What comfort resteth to be hoped for frō this afflicted traveller, or what should he do? To goe is the hazard of life, to stay the certainty of death: now the Noblenesse of Wisdome must direct,
and

and the Vertue of Noblenesse incourage his resolution, to resolve a steadinesse of mind to countermand the heavinesse of both fortunes : And it behoves such a man, so travelling, to bee prepared, as well to beare danger, when he meets with it, as to be instructed before, that there is danger to be met with. In like māner is every man born to greatnesse, so likewise borne to journey to death. To which ere he come, (death being the furthest home of all our travels) wee must know that

that wee are to passe through the miseries of mortalitie, and particularly informe our selves that life it selfe (how short soever) in respect of it's frailtie, is long and tedious, the manner of living troublesome and uneven, the change of estates infectious to the minde, unhealthie to the soule, the willdernesse of opinion and judgement wasted by the cause, and comfortlesse in the effects of folly: directions to reformation chargeable, if we respect our
igno-

ignorance, uncertaine if
wee remember our wil-
fulnesse : Here on the
one side are theeves even
our affections, to spoile
us of vertue ; there on
the other side Beasts ,
which are defects of rea-
son, set on to devour us ;
even our manner of li-
ving is a bait to allure us
from the surety of life,
and when we are come
to the deadly sicknesse
that must finish our
course, the worst of evil
is , that having past all
the quick-sands and pe-
rils of life, we have with-
in us death it selfe in
our

our owne conscience, to bring us to death.

Nothing is left there-
fore to a man borne to
live, but a stayed and a
sure resolution to be ar-
med to die. In which
he is to care, not where
he shall die, or in what
manner, or in what estate,
but that hee must die,
and in what minde, and
in what memorable ver-
tues.

Here, the foundation
to the erecting the Ma-
ster-peece of the *Golden*
Meane, being laid now
upon these or some o-
ther considerations, not
much

much differing from these; a Noble wise man is then to know his own worth, whereby calamitie may not cast him so downe, as that he cannot call to minde that hee hath beene once happie; as greatnesse might not so lift him up, as that he should bee secure that he could never bee unhappie.

For as a Bladder that is blowne up, will (being fast tied) many daies continue full if laid aside, and not unbound, but with the least pricke of a needle, how little so-

foever, loseth both his
fulnesse and strength;
even so, and none other
is it with some, who as
long as the float of their
greatnesse lasteth, being
never pricked with the
sharpe sting of oppositi-
on and change, doe vain-
ly imagine that they are
unfit to enjoy plentie,
who cannot support it
with a lively and lasting
inheritance of retaining
it: but when a very lit-
tle alteration of their
pompe waineth their
pompe to a decay, then
like Bladders, they burst
with venting their owne
breath;

breath ; chiefly for that
they were alway cursed
with that mischievous
flatteries of themselves,
that they were too great
to fall. Securitie in the
possession of Honour
and prosperity, is a head-
long running to ruine:
he who hath in himselfe
worth and worthinesse,
will so moderate the
course of his resolution
and actions, as that his
resolutions shall be di-
rected to doe well, as his
actions may prove that
he meant well ; and then
whatsoever the end fall
out to bee, repentance

C can-

cannot buy after-wit too deare, nor after-wit have cause to repent too late.

It is much needfull that worthy personages having merit to commend their bloud, and birth to make goodly their merit, should in such sort be both knowers and directors of their owne vertues, as neither honourable estimation should so purchase the opinion of vanity, to be blowne up with the simplicity of pride; neither a too low descent to the weaknesse of servilitie, that they are become the
mira-

miracles of piety. Hee
that knowes himselfe,
not that he is so much a
great man, as a good
man; knowes likewise it
is a labour of as rare de-
sert to preserve Goodnesse,
as to finde it; as on the
other part, the meerely
ambitious rather studie
to finde greatnesse, than
being found & enjoyed,
to preserve it. Such prin-
ciples in generall, being
by a discerning judge-
ment contrived, the con-
triver cannot be far from
the parts that lead to this
Golden Meane.

If here it be objected a

C 2

dif-

difficulty in observation of those former grounds, and the ease of prescribing rules to *Constancie* and *Steddinesse*, much to differ from the narrownesse of using them; it may well be replied that there is perversenesse rather than impossibilitie in much disputation. For commonly with pleasure men will binde their indeavour to indeavour any course, which out of their conceit shall yeeld content to the libertie of their wils; and why then should it be more hard to restraine that libertie,

as well for the accom-
plishing a perfect man?
In sicknesse and disease
of the body we are well
pleased to observe diet,
to abstaine from meats
most agreeable to our
appetites, and shall it be
thought an unreasonable
injunction to diet our
pleasures and infirmities
for the health of the
minde? Ambitious men
in compassing the plots
of revenge upon others,
will tye themselves to
many strait inconvenien-
ces; so should good men
much more allow any
burthen (if it be called a

Spes simili.

burthen to deserve excellent reputation) to work miracles (above the capacitie of the vulgar) upon themselves, which daily as they should do, so being truly (as they are truly proved to be) good, they will doe, in the ordinary progresse of their lives and practice of their behaviours, as wel for Example as Honours sake.

It is many times seen that those who lead their lives according to the measure of their will and power, doe not measure their will and power according

according to the frailty of
their lives; yet certainly
they lead an evill life,
who are still beginning
to live, for that life is
ever unperfect, which
hath learned but the first
only rule to goodnesse:
certain other, then chief-
ly begin to live, when
they are certaine to end
the race of so living, by
death; and some also
there are, who end their
lives before they can wel
be said to have begun to
live.

Most men subject to
those unhappinesse, like
things floating on the

water, doe not goe, but are carried; not the counsell of providence directs the steps to goe by the staffe of Discretion, but they are wholly rather carried by the violent streame of *Opinion* and *Conceit*, precisely termed *Humour*. To unmaske the vizour that hides the deformitie of this customary vilenesse, much guilt is to be laid on the change of the times, or indeed on the change of men in the times. For, whiles the World was yet in her infancie, neither was such
plentie

plentie of temptation to invite, - neither was vanitie so plentiful to tempt the happinesse of that age to the miseries of this: But as dayes grew more numberlesse in number, so men in those dayes waxed more irregular in manners: which irregularitie of manners, increased by the deprivation of reason in men of all conditions; in fooles ever; in the wise often; for even the wise doe themselves, not fel-dome suffer an eclipse of reason.

The difference that is,

C 5 is

is for that such a defect proceeds rather out of the infirmitie of nature, than out of any subjection of the minde : for, where the minde is subjected to the grossnesse of errour, there doth the man so for the time (so subjected) forsake the course of Wisedome, which like a fixed Starre should (howsoever the heavens move) bee unmoveable, and unmoved in the Center of his place ; and such as so is, is truly said to bee true *Noblenesse*, true *Vertue*, true *Wisdom*.

It

It is one thing to doe
well, and another thing
to continue to doe well:
for it is not enough to be
a good man, unlesse hee
be a good man, still. That
to see a Noble man who
hath sifted from him the
lets and impediments
which might hinder his
resolution in the attai-
ning and retaining this
singular worke of mode-
ration, knowes that the
Meane ever in all, the
middle between all, then
leaves to bee the *Meane*
when it begins to incline
to the right, or decline to
the left side. In the Hi-
story

story of the elder Romans, *Mutius Scævola* is principally commended for being constant in his paines to the end. A *Mutius Scævola* is every free spirit, and his spirit hath he (at least the praise of it) who perseveres in his sufferances; so it be in a case of reputation; otherwise it cannot bee but improperly called the *Meane*, unlesse it be also in a noble carriage of extremitie in a good cause, or in such a cause which newnesse and reformation doth better and make good, not to exceed in words,

words, let us yet come somewhat more particularly to the matter proposed.

Even as one that is to frame a goodly building on a delightfull plot of ground, doth first providently forecast as well of the hazards & hindrances that may come, as the charge which daily must come. Amongst which must principally be considered, the title of the right, and what claime may be laid thereto, and what meanes may bee used to remove that claime. Then the necessitie

In appropria.

fitie of provision, the casual change of weather, the wearinesse of working; for all which, if interaccidents of extremitie should happen, remedies for the same must bee thought on. So a man in his minde wisely resolved to the building of this excellent frame of the *Golden Meane*, on the plot of a prepared resolution, must endeavour to provide cures against the fates of extremitie: A few of which extremities that doe many times assault the temper of a Noble vertue, it shall

shall not much differ from the purpose and present to point at.

But first of all, ere the miseries severally to be treated of, are set forth; it will be fit to be inquired what a Misery is; and how it may be so positively called. Every misfortune is not a misery, though the publike error intitule (but untruly) the unfortunate, Miserable. A Misery is rightly and properly that which is an accident of change of estate, from better to worse, occasioned by the evill disposition of an un-

What a
Misery is.

unworthinesse of minde.
This is indeed a *Misery*,
into which, whatsoever
he be that falleth, he can-
not accidentally, but wil-
fully, and deservedly
come : although tou-
ching the change of
estate, it may best be cal-
led an *Accident*, since all
estates being temporall
and temporary, are by
reason of their mutabili-
tie, accidentall. In ex-
ample, as a man who
hath committed some
wicked act, as the mur-
der of his Prince, or
other subject, being
prompted hereto by no
other

other reason, then his owne private ambition and revenge, and afterwards applauds impenitently his cursed assassination or villany: This man is indeed come into a fulnesse of misery. Such-like might be inferred, but for that the judgement of the times misconster miseries in another sence, and the customary misfortunes which betide many men daily, are clearest in sight, having only toucht at this: we will descend to those.

With men of Honour

Six Mis-
eries that
may befall
a Noble
man.

I Disfa-
vour.

nour and Nobilitie, the chiefe misfortunes that can, or doe usually happen, are either *Disfavour*, *Neglect*, forfeit of *Estate*, *Banishment*, *Imprisonment*, or *Death*. The remedies against all which, shall easily in particular bee subferted.

Disfavour, oftentimes comes either through *Privie malice*, *selfe-unworthinesse*, *Envie*, or sometimes through the variablenesse of an unguided Princes inclination: To each of those, a wise man may, and a good man will, soone apply a medicine,

dicine, and in that a recovery.

Disfavour is usually knowne, according to the opinion of the multitude, by the name of disgrace; for it is a certaine assurance (as the received vanitie of the common error reputeth) that how deare soever a great or worthy person hath bene to the bosomes and counsels of his Soveraigne, yet if in any measure there bee but a dayes, or an houres intermission of that royall love, then straight such a favourite is esteemed

med disgraced ; and which is a more stranger madnesse, if the Prince having out of his affection exalted some one or other to place and titles of Honour, yet if some person be not ever rising to more and more Honours, hee is accounted to stand by little and little in the rancke of a disgraced *Courtier*. So that to speak truth, there can be but little hope to attaine the *Meane* by him in his fortunes (and so, neither by consequent in the managing of his owne resolutions) who only

onely depends upon the
surety of being indeared
to his Sovereaigne, un-
lesse hee firmly rest pre-
pared to entertaine any
slacknesse of preferment
with a wise and discreet
content.

To deserve the grace
of a Prince is an honou-
rable happinesse; yet is
not the losse of it (being
once deserved) a misery;
especially to wise men,
since wise men may be
made subject, but never
subjects to misery: cala-
mitie may exercise, but
not overstay their ver-
tues: misfortune may be
an

Privy Malice,
I Cause of
Disfavour.

an usurping tyrant to
paine them, but never a
received soveraigne to
command them: If the
Prince his gracious fa-
vour be lost through the
privie malice of some,
who fill the eares of Ma-
jestie with the discord of
slander & untruth, groun-
ded upon the sandy fou-
dation of uncertaine dis-
content, or dishonoura-
ble revenge, then hath a
wise Noble man, out of
those very wrongs, strong
arguments to perswade
his reason, that there is
much reason why hee
should be perswaded to
mode-

moderation : for being innocent of any voluntarie action or intent that might make his faith questionable, or his service dangerous, or his merit of lesse value than a voice of generall commendations hath formerly witnessed, his own cleerenesse may ever rest upon the unmoved pillars of his owne Noble integritie.

Hee knowes not the way to preferment by his Princes love, who will not know that privie malice doth bend all; it is cunning and dishonestie

stie to a stumbling block
in his passage hereunto.
Here is a Conquest well
worthy a triumph, if in
the height of the favour
royall, a man in honour
can so dispose of his
owne carriage (which ve-
ry few can, yet the wisely
Noble and Nobly wise
will doe) as that in the
closet and harbour of his
owne knowledge hee be
sure that free of any guilt
which the sting of privie
malice would labour to
wound him with. This
then standing thus, why
should any desertfull
vertue storme for the
losse

losse of that favour
which in his owne inno-
cence it hath merited to
keepe? He is surely hap-
pie, and not farre from a
blessing, no not far from
a blessednesse, who can
say to himselfe, *I am*
true, and time shall not ble-
nish mee; I will be in my
truth approved, and time
cannot wrong me; If I live,
my truth shall bring mee
with peace to my death, when
I die, my steddinesse shall
give immortality to my
life. Here, to such a man
(that can thus say) is se-
curitie in the consci-
ence, wisdom in li-
ving,

*Selfe-un-
worthines,
2. cause of
Disfavour.*

ving, noblenesse in death.

Where a man in grace with his Sovereigne falls from it by a *selfe-unworthinesse*, it is farre otherwise: and undoubtedly, whosoever is so impoisoned with the diseases of his minde, or the infirmity of his body hath great and principall causes to move him to seeke for remedy against the desperation of the one, and the aspersion of the latter. To this *selfe-unworthinesse*, either in minde or body, may be referred *Ambition*, the Mother of disloyall plots

plots and practices : *Discontent*, the Nurse to conspiracies ; *Covetousnesse*, that kindling fires with the fuell of *Monopolies* is enforced to quench them with the teares of disgrace, and that which soone followes thereon, *Contempt*. *Vain-glory*, or *Pride*, which whiles with *Pompeys* minde it cannot brooke the title of a superiour, is with *Pompeys* fortunes cast downe beneath the pitie of their equals. *Faction*, which like a foolish Fly in the candle, labours her owne death ; with other disca-

D 2 ses,

ses, too many to be tediously recited : or to this *self-unworthinesse*, through the infirmity of the body, which more especially consists in action, may be referred Ryot, in all men a madnesse, in Noble men a blemish, and to good Princes most displeasing ; or Quarrelling, which ever brings danger with too late repentance; or wantonnesse, the overthrow of many goodly kindreds and families; or scurrilitie, with other such like. Since when mention is made of the
un-

unworthinesse of body, it is not any defect in Nature, or naturall proportion, but in manners outwardly acted. For many times it is commonly seene, that where Nature hath failed in some parts of the outward man, shee hath oftentimes supplied those wants with a pregnancie of minde.

A president whereof is, (not to borrow of ancient Histories) even in the *Chronicles* of our present memories, in the person of ROBERT, the late Earle of *Salisbury*, a

D 3 man

man whose unevennesse of shape was perfected with the perfect furniture of a reaching and industrious wit. So was the crookednesse of *Æsop* made straight in the sweetnesse of his invention. And *Socrate*, that odde man of *Athens*, is said to have said of himselfe, *that education and Art in him, had changed the course of Natures unfurnished workmanship.*

Of these, and such imperfections of body, it is not here intended, but of such as by their own selfe-unworthinesse in body, in
mind,

mind, and often in both,
do lose the interest, their
Bloud, Birth, and No-
blenesse (being noble
indeed by those both)
hath in their Princes o-
pinion.

A remedy against *selfe-
unworthinesse*, must bee
found out in a *selfe-refor-
mation*; which being sin-
cerely performed, the
follies of the past times
belong not to the refor-
med.

If one should call
such a one (as hath beene
knowne for a notorious
robber) Theefe, being
certainly sorrowfull, pe-
D 4 nitent,

nitent, and accomptable for all his errours in that kinde, doubtlesse it were much indiscretion in the Agent to speake so to him, and more in the Patient to esteem it as spoken of him, since wise and good men as they doe not repute those things theirs which they have not done, so must they neither acknowledge for theirs which they now presently doe not. *Non vocamus ea nostra quæ non ipsi fecimus, at quæ non ipsi facimus,* as the right sense of the old Verse containeth.

In

In reason it cannot but
bee confessed, that it is
much more to bee wish-
ed, to change from *evill*
to good, than from *tempe-*
rance to liberty. *Marcus Au-*
relius will be still renow-
med and more memora-
ble, for his latter govern-
ment, than was *Nero* for
his first five yeares, yet
had the one by his begin-
ning, purchast a strong
beliefe, that he could not
reigne amisse: as the o-
ther, by the disorders of
his youth, that there was
little hope he could de-
serve to reigne at all. It
appertaines not to any

D 5 man

man what he hath beene,
if he be thoroughly reformed ; since a new life
gives another birth : the
leaving of evill, being
but a buriall of evill, and
the imbracing of worthi-
nesse, a christning of re-
putation: how unworthy
soever then a Princes fa-
vourite hath been, yet his
reformation gives praise
to his change, and so is
still by that, to comfort
his fall from greatnesse,
and esteeme himselfe fit
for that favour, which
though he hath lost, yet
he hath againe found in
his owne merite.

So

So then: Hath a great
PEERE lost his Princes
favour, because he deser-
ved to lose it? let not
this deject or cast him
downe in minde, since as
by a change from good
to worser, he forwent his
Princes love, or rather
his Princes love, him; So
yet by a change from bad
to better, he still is wor-
thy of a repossession of
that love, though he re-
posseffe it not: And what
worth cannot be seen by
the publike little eye of
the great world, by rea-
son of his being clouded
from the Sun of his life
and

and glory, his Prince; let it be so much the more seen by the private great eye of his owne little world (even himselfe and his owne comforts) and teach him to know the difference betweene a great and a good man, the one preferring vertue only for greatnesse; the other preferring greatnesse for the greatnesse of vertue only.

*Envie the
3. cause of
Disfavour.*

Another cause, which not seldome procureth *disfavor* from the Prince, is that old enemy to desert *Envie*, who is so ancient a Courtier, and so
tried

tried in the passages of all ages, that such a man as is in favour with his Sovereigne, deserving so to bee, and imagining himselfe to be without the compasse of *Envie*, is too securely, and in that security, too simply armed against his owne ruine.

Here now is a broad path, leading, or more truly teaching the readie course to the excellent meane of *Temperance* and *Moderation*. Every man ought to rejoyce and solace himselfe in his own perfections: for it is as
beast--

beast-like not to know his proper value at all, as it is devillish to know it too much. *Humble Pride* is a proud humilitie, and such as exercise it with innocence rather than curiosity, doe but shew the difference between a nobly and generous, and a basely fantastick Nature. Whereby then should a man be perswaded that he is an imbracer of vertue, more than in that he is prosecuted by the restless venome of the envious?

Hath this secret mischief displaced any desertfull

sertfull favourite of the benefit of the favour royall? assuredly he hath little cause to distaste it any thing, or to be moved from the commendation of a resolved minde, that as he shall by tempering his disgrace with sufferance, increase the honour of his merit, so shall hee give matter still of more envie to the envious, who are oftentimes as much afflicted with the patience, as they are with the prosperitie of the party envied.

It is better to be envied than pitied; pitie pro-

proceeding out of a cold charity towards the miserable: envie out of a corruption of quality against the vertuous: If it bee objected that the losse of a Princes favour, through the instigation of some envious opposite, hath most cause to afflict a noble minde, in that his enemy hath prevailed against him; the same reason may be answered with the same reason. That such an enemy cannot be said to prevaile, who fights with the weapons of a dishonourable treachery; and what

what greater triumph or conquest can a Wise or a Noble man wish to enjoy, than to torment his adversary with the perfections of his vertue? But in the meane time *envie* over-rules: True, and here is an inducement to a steadie moderation, in that it is but *envie*. But the Princes favour is by this meanes lost: So is a Noble mans selfe-worthinesse by the same means found: and it is a greater blemish to the judgement of a Prince so traduced, not to examine the

the particulars why hee doth reject a worthy-subject, than to the subjects worthinesse, without particular examinations from his Prince to be rejected. So, neither then should *envie* remove, but for that it is *envie*, confirme and strengthen a noble resolution.

The Princes inconstancy, the last cause of Disfavour.

Sometimes the *variablenesse* of the Princes inclination, his addiction to change from royall Vertues to horrible Vices, is the reason of his *disfavour* with those who are of the best desert: Such

Such and of such conditions were in *England*, *RICHARD the second*, in *Rome*, *NERO*, in *Sicile*, *DIONYSIUS*, and such are for the most part all Tyrants, who if they exercise not their tyrannies over the lives, yet certainly exercise it over the hearts of their faithfullest subjects. Such Princes are rather wanton in their favours than judicious, and the weaknesse of vertue is the cause of that deprivation of judgement. How happie is that man who hath lost that grace
(with

(with a Prince of that condition) which hee may rest confident hee never (or never surely) had ?

And above many other motives, this is most generall and most effectuall to rectifie a wise mans minde; for such a one as layes the foundations of his hopes on the moveable sands of his Princes favour, is like a foolish merchant that adventures all his substance in a broken vessell : and he that relyes on the unhappinesse of such favour, must of necessitie
banish

banish all Noble resolutions from his designs : for it is a headlong folly , and wilfull detraction that such a one seekes, if he doe not as well resolve to endeavour to preserve and continue his Princes grace as to finde and enjoy it.

Now this is a direct, or indeed indirect running away from the maine worke of goodnesse: for to as many vices as the Nature and life of a wicked man may bee inclined, to so many must he addresse him-

himselfe to be a bawd, if not an actor in them; and of all unhappinesse this is the first. Certainly good Clearks have said, and experience doth witnessse, that an exact Courtier is seldome a good man; for not to speake of generall enormities in particular; courtiers are most times given over to those two wonderfull madneses, *Pride* and *Riot*, *Pride* countenancing their *Riot*, and *Riot* making glorious their *Pride*. What a blessing (for it is more than a happinesse) the
shun-

shunning of those common errors is, the wise-man will acknowledge, and the fortunately Noble may prove.

Princes sometimes are unguided in their dispositions, and then he who is neereſt in favour, is in greateſt danger of his place, which happening many times, puts him in many feares, in ſo much as even the ground-work that beares up his ambition is ſhaken with every breath of an unpleaſant word : And what miſery then can that be, to be out of this miſery ;
eſpe-

*Quinquen-
nium Ne-
ronis.*

especially when the Prince is of a changeable and divided mind? So that he that will ingeniously looke into the worst of a Princes disfavour (himselfe not detected of unworthinesse) may likewise ingeniously confesse that there is much gaine in such a losse.

One generall note is ever remarkable in a Prince, whose uncertaintie of favour, is curious to please his variablenesse in the change of new friends; that then the *Ancient Nobilitie* beares

alwayes the least sway;
for the government of
that Princes minde, is so
besotted with affecting
his own affections, as he
accounteth those onely
worthie of the Noblest
titles and preferments,
which he imagineth are
(but in themselves else
are not) desertfull.

And (most lamenta-
bly) are places of Au-
thority rent from the ad-
ministration of perfect
*Wisdom*e, and perfect *No-*
*bleness*e, to be conferred
on those, who are onely
wise, because thought so, and
only Noble, because made so.

E

Where-

Wherein the Noble indeed are upon very trifles quarrelled against, that the possession of their Honours and Jurisdictions, may passe smooother away to other upstart favorites: and this cannot bee other than a main wound, both to *vertue & the lovers of vertue.*

That people which is under the command of that Prince, who is alwayes chusing of new Minions, were without all question be rather governed by a child (which is one curse to a body politike) than by such a

So-

Soveraigne, as is ever in his approvements childish. So likewise if a whole Kingdome smart in the inconstancie of an uncertaine head, how much shal private members of that large compact smart, who are nearest at hand, to receive the whips which such an inconstancie (upon very causelesse toyes of conceit) is like to afflict them with, and inflict upon them? *Sweet is the bread of content, and the sleepe of securitie is a bread of sweetnesse: both which (being the sinewes that*

knit together the joynts of life) every one whose free-hold of estate relies upon a *Court nod*, may not seldome misse: for *Distrust* must give digestion to his food, as *Envy* will minister opposition to his rest. And how then can he be reputed miserable, who hath shooke off the yoke of his feare, and with it the feare of a greater yoke?

Of Neg-
lect.

Of other miseries, (which are so reputed amongst men) that may happen to a Noble person, *Neglect* is esteemed another, that is, when his service

service for his countrey,
or advice for the State,
or indevours to content
his Sovereaigne, are ei-
ther not commended, or
at least not rewarded;
here is required indeed
much vertue to conquer
that part of man which
is meerely man, and to
stand resolute upon the
guard of his owne wor-
thinesse. This *Neglect* in
a Prince, comes from an
insensible ingratitude,
or want of discerning
quickness in the facul-
ties of his soule. If from
ingratitude, (a sin ~~hate~~-
full in all men, but in

E 3 Kings,

Kings, Estates, or Governours horrible) then that fortune, or (if you so please to terme it) misery of Neglect is easie to be borne: for by how much a Prince is unthankfull in rewarding the service of his subject, by so much the more is he engaged to all memories of being a dishonourable debtor:

And though a man is bound to pay the best of his service either to his KING or COUNTRY, in the safety of the one, and preservation of the other, and duty to both, yet

yet so are both his
KING and Country in-
rerchangeably bound to
favour, cherish, and re-
spect worth in a worthy
deserver. But if Neglect
proceed out of a want of
judgement or a discer-
ning Vertue, then hath
the neglected much
more cause to beare that
injury. A man is not to
expect thanks from an
Oxe, or a Horse, for fee-
ding, littering, dressing
and smoothing of him,
because it is an Oxe or a
Horse to whom he doth
it. Truly a Governour
of people; that can eat,

clothe and feed another mans labours, and cannot give acknowledgement at least to him who by the working of his braines, expence of his bloud, and consumption of his estate, or such like services, doth in peace, feed and clothe his King and Countrey, such a ruler differs in this little from a beast, that hath not reason, or at least the use of reason.

But if *Neglect* come from the unsteddinesse of the common people, then it is nothing strange:

strange : for as they are
won in an houre, so are
they lost in a minute;
and whosoever coveteth
popular applause, or de-
pends upon the praises
of the vulgar, doth with
the dog in *Aesope*, *Amit-*
tere carnes, captare umbras;
imbrace clouds, and be-
get Centaures; and doth
justly deserve no com-
mendations at all for so
seeking to bee commen-
ded.

Not without fit cause
were the greater number
of the ruder, and more
ignorant sort in a king-
dome called a beast with

many heads; many heads they are indeed, and yet but one beast. For that as well in their loves, as in their hatreds, they are not guided by any proportion, no not by any portion at all of reason. *Violence in judgement, and wilfulnesse in errour*, like two untamed Heifers, draw them and their best knowledges quite contrary wayes. In so much as often their voyces dissent from their meaning, and most often their hearts from their voices. All that they know to doe, is that they know, that

that they know not what to doe; all what they meane to determine, proves in effect, but determination of meaning nothing at all. They intend (most foolishly) what they never put in action, they many times act (most unsafely) what was never within the compasse of their intention. And are these things, for *A wise and Noble man* to crave helpe from, for building a Castle of defence against the siege of adversities? Or are these fit Instruments that should threaten

ten a man. (who hath built indeed a Castle of resolution in his owne stayed wisedome) with feare of contempt? they are not; but hee truly is prepared against this mischiefe of neglect, who winnes the multitude without feare to lose them, or loseth them without care to winne them, so that his owne goodnesse make him safe against the danger of Opinion or Accusation.

If yet it bee fit to inquire further into the maine construction, what, or of what value and

and moment this Neg-
lect is, experience in o-
thers will learne us to
bee Schoole-masters to
our selves; for let a man
bee never so eminent
in authoritie under his
PRINCE, let him have
what greatnesse hee can
imagine, and what A-
doration and Reverence
the humilitie of the
publique wonder can
give.

Let his words bee ob-
served as *Oracles*, his
commands as *Lawes*, his
displeasure as *Death*,
yet with the flight of a
thought, if upon some
dislike

dislike grounded or ungrounded, the King at any time shorten his Royall favour, or the Law in any point take hold on him, whereby he appears to the judgement of the world to be entring into the way of misery, how sensibly and how soone shall he feelee an alteration of those large flatteries which the servilitie of the uncertaine people promised?

A witnesse hereof in his time was, and in this time may bee, *Iohn*, that great and last Duke of
NOR-

NORTHUMBERLAND,
whose pride and ruine
were at once hastened by
the too much confi-
dence hee had in the
hearts of the Cominal-
tie; with what speed was
he disgraced of his So-
veraigne, forsaken of the
Lords, and despised of
the multitude, who is
onely covetous of any
Noveltie, though it bee
change from the good
to the worst? A just man
therefore (whose found-
nesse of minde like the
Centre of the earth
stands ever unmoved) by
the light of those few
pre-

precedent reasons may
understand how easie it
is for the popular judge-
ment as well in distin-
ctions of Miseries, as of
happinesse to erre : for
as they account estates
and conditions misera-
ble, which are not sustai-
ned with the vanitie of
outward glory, or ful-
nesse of substance ; so
doe they likewise rec-
kon that felicity the
truest happinesse, whose
dignity and mightinesse
is like the blazing Starre,
for the present, as strange
as fearfull : and for a
Wise, a Good, a Noble
Spirit

Spirit to bee dejected with the *Neglect* of love in such creatures, would be strong prooffe that he never had the perfect relish either of perfect wisdom, perfect goodnesse, or perfect nobilitie.

Like as hath before beene said of *Neglect*, so much, or more, may be inferred of that misery called the *Forfeiture of Estate*, that is, of all such plenty or fulnesse of temporall substance, as with worldly men the name and possession of riches doth include.

*Forfeiture
of Estate.*

Of

Of all other Miseries this in the judgement of such as are not truly directed by truest judgement, is reputed the most miserable: inso-much as most men thinke, and so thinking, so resolve, that *Death*, in any forme, is much more tolerable than beggary (for so they terme povertie) by any casual-tie.

One example or president to both Noble and understanding men, of what commendation the abandoning of rich fortunes, being reported by

by *Quintus Curtius*, may be remembred with immortall glory, of *Abdoluminus*, a poore man; rich in all plenty, except plenty of riches, to whom *Alexander* of MACEDON, proffering the Kingdome of *Sidon* to him, who was before but a Gardener, was by him refused, who replied that hee would take no care to lose, that, which he never cared to enjoy. The History is worthy, and the answer full of observation, and will be ever memorable.

Of all other things,
free.

free spirits and wise men should least respect the losse of temporal wealth which is no part of a man.

The furniture of the minde, is the man himselfe: which if it be apparelled (as it should bee) with ornaments that were never bound prentice to that thraldome which keepes Creatures of low hopes in bondage, is then chiefly free it selfe. Abundance was created for use, not for worship: it is an excellent Servant, but a most evill Master. A
wise

wise man ought to *live*
by *it*, not for *it*: since
they are neither of the
essence of the *soule*, to
make it immortall, nor
of the *minde*, to give it
rest without vexation,
nor of the *bodie* to keepe
it from putrefaction.
Worldly substance being in
it's nature corruptible,
cannot so bewitch a
good *man*, that he should
repute it to bee other
than *worldly substance*,
and therefore corrupti-
ble.

Riches were fitly by
the Philosophers called
bona Fortuna, uncertaine

CR-

endowments ; to figure unto us, that as fortune is ever variable, so should her benefits be reputed but unconstant friends : in regard whereof they were excluded from the gifts, as well of the bodie, as of the minde, that is, neither Health, Beautie or vertues of any sort, did need the ornament of those gifts of Fortune.

A goodman, if of his owne industrie and merit he hath purchased unto himselfe wealth, hath little reason to grieve at the losse of them, since he

he remaines still as perfect in the cunning of gaining, as when he first began : but another of more abundance, whose possessions come to him by inheritance without any care of his owne, he hath no reason at all to distaste the seizure of his estate, since he doth forgoe but that which hee never laboured for. Truly in respect of this it behoveth every resolved minde to beare the courage of the wise man of G R E E C E, that said, hee at all times carried all what was his with him

him wheresoever hee went.

Wisedome, Temperance, Valour, Iustice, are the substance and hereditary possessions of a perfectly happie man, and these riches cannot be forfeited, except by a decay of Vertue, they cannot bee seized, except the owner cast them off, they cannot suffer contempt so long as they bee nourished in a Noble mind. Indeed *Riches* are to a good man like a light silken Cloake upon his backe, who is else provided against the extremities

tie of cold with warme furies : So hee that hath his owne goodnesse and resolution to warme him in all Winters of adversity, needs wealth but as a thin silken Cloake upon a furred Gown, rather to shew the vanity of his disposition, than any usefull imployment to the sustenance of life.

If nature be provided for against hunger with meat; against frosts with apparrell ; against contempt with comlineesse, the desire of money or large Lordships, argues but the base filthinesse of

F

an

an unsatisfied covetousnesse.

In all men the way to covet is the way to be poore. For how can he be said to bee *Rich*, who wants? and hee certainly wants, who is evermore desiring. In soules not refined by knowledge, *Covetousnesse* is shamefull, but in *Noblemen* so shamefull, as what abundance of Vertue else soever they have, this onely vice drownes it, darkens it, makes it *all, nothing*. *Bountie* strings up the hearts of the common people, which hath both in former

mer and latter times, gained an inheritance to the memories of some, who cannot and will not die, though they bee dead.

Such love *Riches*, upon no other ground, than for to bee rich, bury themselves alive; and so burne themselves, as that it is impossible they should ever bee ranck't amongst others, that strive to enrich themselves with the possession of the *Golden Mean*, and to a *Noble and Wise man* how great soever the losse of his estate bee, his estate cannot bee lost, if hee have

well learned to beare it
with *Constancie* and *Com-
fort*.

There may bee objected, that, O my estate
being forfeited, mine
Heires are beggard, and
the antiquitie of my an-
cestors house made the
spectacle of ruine.

This being admitted,
it is soone answered, that
the houses of most con-
tinuance, and personages
of Noblest births ac-
count that antiquitie of
best estimation which is
derived from the longest
discent, in which they
shall find, that the first of
their

their honours were gotten by him, who was in as low an ebbe of fulnesse, as he is now at the present : for all greatnesse had a beginning, and the beginning of that greatnesse is desert. Am I Noble? let me know that this noblenesse is the least part mine ; for my fathers won it by their vertue, they had the glory, but I enjoy the Titles. Have I rob'd mine Heires of those Titles, Honours, or Possessions? let them strive to have more honour in deserving more, that their

Successors may as much remember their vertues, as I have remembred the vertues of my Ancestors. Questionlesse howsoever the reputation of a continued Family in ancient Honours, be preferred above any men of later greatnesse, of some whose worth hath raised his house to a noble stile, yet it is in the lawes of reason most reasonable, that hee should deserve more respect, that by his ownatchievements hath purchased dignity, than others that onely have it by the privilege of bloud, since

since the one weares but the shadowes of his Predecessors triumphs, the other the substance of his owne.

Poverty is no burthen to them as can sustaine it, is no enemy to such as will imbrace it : Hee is onely miserable that knowes not to bee content with his Fortune, especially if his fall bee procured by his owne errors. Then the surest, the Noblest, the onely meanes to redeeme publike calamity, is by a publike (and yet inward) profession of sufferance;

for in all persons and personages, reformation of folly is a worke of more praise than the working of folly is a cause of disgrace.

What misery can it then bee, to bee eased of that care, which onely brings care in the possession? Of all mischiefes, the greatest mischiefe is to be a rich man, with a rich mans minde. There is no more reason why a meerely covetous man should love Gold, but for that it is yellow or faire; Pastures, because they are greene; and so hath

hath the envious much more reason to covet abundance of wealth, because other men should want it. A covetous miser, is rightly a malicious consumer, for in heaping for himself, he consumes the maintenance of the needy: yet it is to be noted, that plentie is not alwayes to be dispraised, if the having of it doe not procure a scarcitie. But what losse is so great in a worldly estate (considering how weake it is more than in opinion) which a wise man should not beare with moderation?

F

It

It is a misery to want, but a greater misery to have too much : but for a good man to hug the love of abundance, that he should imagine the losse of it, should make him miserable ; I must conclude this point, that he hath neither goodnesse nor resolution : if goodnesse, his content should be his best estate; if resolution, his want cannot bee esteemed the worst poverty, since extremitie is a singular Teacher to learn us that wee are men, and that there is both a divine power

power and a providence above us ; the one consisting in being a GOD, the other in having a God-head.

The difference betweene a wise man, reformed by counsell and instruction, and an ignorant man, informed in will and folly, is, that the wise will make good use of all adversity, when the ignorant thinkes all adversitie intolerable.

This is proved in the greatnesse of a Noble courage, when it is enforced to forsake (either upon publike disgrace,

Or

Of Banishment.

or some private causes) the comforts of his friends and Countrey, which men of low hearts doe account a misery of mischiefes, and reckon that *banishment* is a bad kinde of torture.

It may not be denied but that such may by the unworthinesse of the action for which a man is banished, that his owne conscience will in all places be a tormentor to his memory, and then the wound which hee beares with him can never by change of place or time be wholly cured.

Such

Such a one, another of these latter times, well compared to the wounded Doe in *Vilgil*, who (as the Poet sayes) fled over hills and mountains to escape death, but all in vaine, for still in her sides the Bow-mans killing Arrow sticks. So, those men who have the Arrow of some *mischievous Act*, piercing their afflicted hearts, although they bee banished from the place wherethey have committed villany, yet they doe but goe from it, they cannot forget it. They flie the detraction
of

Lypsins.

of their sinne, but cannot shun it ; or if they could shun the deed (as they cannot) what can that a-vaile ; when the doer is the man himselfe ?

In good men, who through divers misfortunes are sequestred from their native countries upō wrongfull or sleight occasions, it is nothing so : for to them if they rightly (as being good they will) instruct themselves in the first rules of wisdom, all Countries are a home. A Noble and free resolution is a stranger no where ; in which

respect, men perfectly wise, are said to bee perfectly valiant, since as true wisdom is perfect valour, so is true valour perfect moderation.

The heavens are a covering as well abroad as at home, and the one and the same Sun shines in a strange countrey, that shines in our native birth places. It is nothing for a man (if he be *good*) whither he goe, so hee beare *himselfe* with *himselfe*. That place is a *home*, where any man lives wel: as for instance, how many thousands would

would range into other Countries, and renounce their own, so they might bee bettered in their estates? and why then may not a *banished man* do the like, onely dispensing with the world it selfe. Had former times beene so possessed with a love to those Countries they were born in, a great part of the world had to this day beene both unpeopled, and unknowne. The discoverers whereof (famous through many ages) cannot be in their reputation any way blemished, if they bee termed

med *banished men* : for so
(if yee please) without
just offence they may be
called. But saith some,
they went voluntarily ;
I, by compulsion : By
compulsion, it's true he
goeth, who goeth not
willingly; otherwise here
is all the difference, *I am
an exile, because I must goe;*
*they were exiles because they
did goe* : here is likewise
the Coherence, as they
went free, I goe freely.

Many men have aban-
doned their Countries,
and made themselves vo-
luntary exiles upon a de-
fire and greedie hope of
gaine,

gaine, or better prosperitie: such have beene of the Romans, *Romulus* and *Aeneas*; of the *Patavines*, *Antenor*; of the *Britaines* (if the history be of credit) even our own *Brute*; yet truly the end of those men was no way glorious; for they may more rightly bee called fugitives and runnagates, than exiles or travellers.

Hee deserved well of the Common-wealth of *Athens*, who having instituted excellent lawes for the State publike, tooke oath of the Magistrates that his lawes should be daily

daily and duly practised,
till his returne from a
journey which he was to
undertake : the Oath be-
ing received , the good
man freely lived bani-
shed from his Country,
never returning, that for
the safety of his Coun-
try, his lawes might bee
kept inviolable: Yet was
this wise man so farre in
this *banishment* from re-
prooffe, that his action,
and memory in his acti-
on, will never be forgot-
ten.

Of all accidents that
can happen to a prepared
minde, this of *banishment*
hath

hath little cause to trouble the quiet calme of a steady resolution. It is often seene that sundry persons for rarities sake, for morall instruction in complement, or in behaviour, willingly sometimes travell into forren Lands, and there spend their time for three, six, ten yeares or more, with great delight, taking pleasure and content in so growing old : Even so in like manner, let a good man resolve himself that this hard word of *Banishment* is but a journey of pleasure into some out-
landing

landing country, not proposing or limitting to the mind a time of coming backe, but alwayes minding some fit imployment why he should goe: as if hee were but Ambassadour from his own to some unknowne Prince: and with what dishonour can an Ambassadour be blemished, who in the service of his Soveraigne leaves his life as a pledge of his dutie? It may bee in the bonds of Nature, some man will esteeme it an heavie misfortune to forsake, or (as in the worst sense they terme

terme it) to bee thrust
from the fruition of the
comfort of his Friends,
Children, Allyes, and
kinsfolks: such a thought
can no more move the
temper of a resolved
minde, than it should
doe if he were to leave
the world, since in dying,
and in being banished,
here is the difference, that
the one necessity is com-
manded by an unchange-
able decree from heaven,
the other by a severe im-
position of man; both
being a severation of old
friends.

What a madnesse were

it

it in any to repute death
(being thereto naturally
called) a misery? Even
so let him thinke of *Ba-
nishment*, and withall,
compare the great for-
tunes that some have at-
tained unto in that estate
of exile, with the possi-
bility of his owne.

THOMAS MOW-
BRAY, Duke of *Norfolke*
in the Reigne of RICHARD the second, be-
ing by the said King, by
reason of the Kings
youth and indiscretion,
and in regard of some o-
ther differences between
Mowbray and other Prin-
ces

ces of the bloud, upon
an appeale of Treason,
banished ; was so farre
from being herewith de-
jected, that adding pra-
ctice to the noblenesse
of his courage, he under-
tooke a glorious warre
in the Land of *Palestine*,
against the common ene-
mie of God and Truth,
the *Turke*, and willingly
made his bloud a sacri-
fice to the redemption
of his Fame. Happie
man, that sought out
Death with victory, be-
fore that Death could
make him unhappie by
finding him out with o-
verthrow :

verthrow: Happy *banishment*, which hath beene the meanes of such a memory, and happie cause of *banishment* that was the first occasion to such meanes of being memorable.

In like manner, HENRY of *Richmond*, being for his interest in the Crowne by that monster of men and Kings, RICHARD *the third*, found (by his even carriage and well tempered moderation) such favour and love in the Courts and hearts of forren Princes, as that being strengthened

ned with their strengths,
and encouraged by his
owne right and vertue, he
not onely returned to
challenge, but to recover
his owne, and to purge
the Land of so intolerable
mischiefe as the go-
vernment of that cruell
usurper and bloudy King
had made it sigh under.
Happie *banishment*, in so
glorifying that Prince:
Happie Prince, in so di-
sposing that *banishment* :
for it is certainly true:
that not any accident of
misfortune (as the world
accounts) but the minde
of the patient in suffe-
ring,

ring, or not suffering,
makes it a misery.

If examples be of any
force (as they must bee)
by the president of for-
mer times to instruct the
present, then may *Pom-*
pey for greatnesse, *Afri-*
canus for Counsell, *Han-*
nibal for courage, and *O-*
vid for wit, tell us that
banishment doth not al-
wayes happen to mise-
rable men, except their
owne impatience worke
their owne calamitie.

In short, a Wise and
Noble man, by what
hath been said, may con-
sider what might more

G 2 have

have beene said, to the building in this life this structure of the *Golden Meane*, against the stormes and infelicitie of being a banished man, since a wise man resolved in all trials, is never confined within the limits of place, but upon all necessary occurrents doth repute himselfe even in his birth to bee the worlds Citizen.

Here yet followes *Imprisonment*; which often happening to men of great place and qualitie is not thought the least kinde of misery, which
men

men of such mindes doe
with their bodies re-
straint locke up and im-
prison all the best facul-
ties of their reason, for-
cing Reason to bee a
slave to Fortune, and
rewarding the excellent
dignitie of the soule,
with the corruption of
Judgement and Nature.

Such a man as is kept
within the inforcement
of restraint, must imi-
tate that *Dædalus* whom
the ancient Poets faine
to have wings, with
which hee fled from
that inaccessible Castle
where hee was detained

with his sonne *Icarus*. a prisoner.

The Morall, cannot but give matter of note and application : *Icarus* the sonne, betokens, or may betoken the incapacie of mens bodies, and *Dædalus* the quicknesse of minde, both which being the one with the other imprisoned, the one, which is the body, personated in *Icarus*, for want of moderation falls into the attempt of escape : the other, which is the mind, patern'd in *Dædalus*, conquers aduersity by flying from

from it, in bearing it:
Mediotutissimum iter; The
GOLDEN MEANE
superat ferendo; triumphs
on the rigour of impri-
sonment by the free-
dome of a noble minde.

To a man armed in
his extremities, often
trials are but as many
often praïses, and every
triall gives a severall
crowne of commen-
dation, in bearing ma-
ny troubles with one and
the selfe-same resolu-
tion.

What can (if a man
rightly consider) bee a
lesse punishment for a

C 4 great

great or for any fault at all, than *Imprisonment*? in which it is lawfull to use the benefit of all those five senses, wherein he may take as much comfort, as if hee enjoyed the common aire.

Imprisonment gives a faire stop, to runne over the whole world of thoughts: it retires the minde to a more serious Meditation of what is most needfull to be meditated on: it gives large roome to remember all errours that have beene past, and to intend any reformation that is to come:

come : it stops the eare
from hearing the cla-
mours of the day, and
hinders the eye from see-
ing the vanities of folly.

Imprisonment is a con-
templative *Philosophie* ; it
is an armour of prooffe
against the battery of
carnall *libertie* , it will
teach to know what is
good , it will teach to
know how to be *good* ;
and being rightly ap-
plied , cannot but lend
Instruction, whereby a
wise man may tread the
readie path that leads to
immortalitie.

If the use of *imprisonment*

G 5

sonment

sonment bee but onely a little made use of, it will bee found that there is no meanes under the ordinances of Heaven so availeable for a man to consider the miserie of greatnesse, as the feeling the miserie (so mis-termed) of imprisonment.

Men, accompanied with the imployment of worthy thoughts, are never lesse idle than when they are alone, never more seriously busied, than when they are only busied, (and have time so to bee busied) with

with remembring that they are men: not that such a remembrance should cast them lower than the consideration of frailtie, but raise them higher than the acting of folly; not to depresse the motions perswading Temperance, but to rectifie the perswasions moving to vertue: He is stronger that conquers his owne passions, than hee that after winning many Countreyes, becomes a passionate conquerour.

The life of instruction is reading, and
leisure

leisure the life of reading, and a retired restraint the life of leisure: which restraint is onely terrible in being called *imprisonment*. One that for a great summe of money would pledge himselfe to live in a chamber, a yeare or two, or seven, will not thinke such an indurance a misery, because the hope of gaine doth lessen or rather annihilate the severitie of that injunction.

Miserable men, and
Miserable mankind that
will undertake such an
affliction

affliction for bettering
of their temporal estates,
which being imposed
for the bettering of the
estate of their reason
and judgement, they ac-
count insufferable. Base-
nesse of Nature that suf-
fers that for greedinesse,
which being had, is not
certaine one houre to be
possessed, and yet will
in the same kinde for-
goe that which being
once possesst is never
lost; O the furniture
of the minde, which be-
ing indeed the true la-
sting and onely best ri-
ches! Varietie of books
are

are sweet companions,
and plentie of noble
thoughts happie recrea-
tion : If I bee a priso-
ner, I will either talke
with my Library, or
sport with my thoughts,
since one being lear-
ned, will prove sure in-
structors, the latter be-
ing Noble, worthy de-
lights.

A man that is restrai-
ned from libertie, hath
the libertie of retaining
his owne worthinesse,
as worthily may be seene
in *Massinissa*, who be-
ing made captive to
Scipio, told him, *Thou*
must

must S C I P I O (quoth
hee) *enjoy the benefit of
thy fortune, by taking from
mee my life, or of thy mer-
cie, by loosing my bonds :*
Take my life thou freest
mee from bonds, free
mee from bonds, thou
bindest mee in bonds
of love; but if thou let-
test mee live a captive,
know S C I P I O I have
a heart that did never,
nor ever can feelee servile
captivitie.

It is certaine that such
as see their friends in
bondage and in durance,
who have Noble minds,
see them, and see them

not:

not : they see them as men, but not as they are, more than men.

Imprisonment is an excellent preparation to goodnesse, since ever after, in all fortunes, a man that hath beene a prisoner may know by himselfe how subject a humane estate is to the brittlenesse of alteration; and hee that doth not much amend his errours by this kinde of triall, is neither destined to be an attemptor of any notable vertue, or a desirer of any vertuous note. It is a milde Tutor, to teach

as well how to governe
as how to serve ; for hee
who can serve adversi-
tie with meeknesse, can
guide prosperitie with
discretion.

He who is a prisoner,
hath herein great cause
to finde his friend; for
such as are ingaged in a
promise of love, that
loves not the person for
his fortune, will shew
likewise that they feare
not his misfortune, be-
cause they love his per-
son. The saying is old,
and verified in this age
of the World, That a
man may have many friends
and

and yet little friendship :
but here a man shall
soone bee taught to di-
stinguish the difference
betweene friendship and
friends, although it is
not to bee urged that
therefore it is fit that
every one who would
know truly his friends,
should make himselfe,
or be made a prisoner;
but that every one being
a prisoner should then
have fit time to know
how he is esteemed.

Imprisonment is not of
such vertue in it selfe
that men should seeke
to be prisoners, thereby
to

to be happie, but being
by casualty enforced up-
on any, the use thereof
may bee so happie, that
hee who is imprisoned
may not thinke himselfe
miserable.

Even as he who being
followed by the memo-
ry of some evill act,
though hee have his bo-
die at libertie, yet is still
imprisoned in the guilt of
his minde. So he that
reformeth the crooked-
nesse of his condition,
by the imitation of
goodnesse, though his
bodie bee imprisoned,
hath by the selfe-same
reason

reason the freedome of the minde.

More excellent far it is, and much more to be wished, to be out of the Jayle of *Opinion*, than out of the Jayle of *Indurance*. The minde cannot feele bondage, except it be made servile to much unworthinesse, and then being free, though the body be laden with many heavie chaines, the heart triumpheth over that tyranny which imposeth them, by being lightned from such a burden by a singular moderation: if I be imprisoned,

soned, I will expect the worst, which is death, if I die, I will be assured of the best, which is freedom; freedom as well of my soule from a wearied bodie, as of my bodie from a wearisome prison.

Imprisonment is a gentle sicknesse, not to kill, but to chasten the patient: and as men naturally proud may bee humbled, but will never be humble; so men of a meeke condition may be launced for the recovery of health, but not wounded to the hastening of death:

death : which a Wise and Noble man, well fore-casting, may arme himselfe against reputed miseries, and amongst them all, against this one of *Imprisonment*, that whensoever it should come to him, it should come to him rather to exercise, than to overthrow him.

Of Death.

Finally, amongst such men, whose reason is over-swayed by Nature, *Death* is reckoned for a misery, and is to them a misery indeed ; but to others guided by the refined light of judgement :

It

it is esteemed (as it is)
the only remedy and se-
curest ease against mi-
sery.

Death to a wise man
cannot come unlooked
for, nor to a good man
unwisht for : since the
wise, knowing that they
must die, know likewise
that *Resolution* is the best
comfort to welcome
Death, and the good be-
ing confident of their
owne innocencies, desire
the change of a better
life.

He that will overcome
affliction by sufferance,
beare calamity with cou-
rage,

rage, weary out feare with hope, let him be resolute, that the worst of trials is *Death*; and for that bee armed whensoever it shall come, and be ready to imbrace it.

If a Noble or a Wise man, after disfavour of his Prince, neglect of his Countrey, forfeiture of his Estate, banishment from his Friends, imprisonment of his Person, or any other esteemed extreames bee threatned with the losse of his head, or execution in any manner, certainly he hath great cause to rejoyce;
for

for hee is not worthy to
see any end of his for-
rowes, who is not prepa-
red to meet it with a
merry heart.

The end of all for-
rowes is *Death*, if the par-
tie to die be truly recon-
ciled to his God, and to
his conscience.

But it was once said
by a good and a great
man, that death was only
feared, because we know
not what it is, for who
hath come from the dead
to informe us either of
the ease in suffering, or of
the joy after suffering.

To this I should thinke

H

that

that the very doubt it self is a resolution to the doubt: for who can feare that which hee knowes not, yea rather he wil not know death for that hee feares it. A man who is to lose one of his hands, no doubt but imagineth the paine in losing, to exceed the paine which at the instant he feeleth, yet having his hand cut off, within short time shall forget what that paine was.

By the sight of anothers losse of a member, let us remember that in Death we feele no more paine

paine in being fundred
from the use of all our
members, than we should
in the losse of one. It is
to bee confessed, that if
the weight of our mis-
deeds torture us when we
are to leave the world, and
that we have not set the
household of our soules
and bodies in order, then
the cause is otherwise,
for hee is not to bee bla-
med who is willing to
shun an ending misery,
for a misery that hath
none end; and this is not
the feare of Death, but
the feare of being for
ever a dying, which tor-

H 2 ments

ments the conscience:
otherwise Death in it
felfe is peace, rest, ease,
joy, like the hope of
good men, the comfort
of wise men, the happi-
nesse of Noble-men.

The old Poets did fit-
ly faine *Death* to be the
childe of the Night, and
Sleepe to bee the Sister
of *Death*; wisely inclu-
ding, that as Night and
Sleep wrap up all in stil-
nesse, so should *Death*
more perfectly finish the
course of evils, by bury-
ing them in a grave, ne-
ver to arise.

And no doubt, but
herein

herein *Death* and Night have much affinity, that as the Night is fearfull, because darke; but sweet, because giving rest: So is *Death* in his shadow (which is the night of opinion) before it comes, full of horreur, but in substance (which is the quickening to a better life) when it comes, full of joyes.

It may bee here objected, that to die for some supposed offence by an enforced *Death*, is scandalous, and therefore miserable.

But it may be answered,

H 3 red,

red, that such an objection betokens but the feare of frailtie. For if it bee examined, we must confesse that the houre of *Death*, even to them that most look for and desire it, is uncertaine, and they cannot be so provided at an instant, as others, that know the instant when they are to suffer.

Herein men destined to *death* for some offence, are (as it may seem) more happie in their end, than they are unhappy in their disorder of living, that hath brought them to that end.

Men,

Men, appointed to die, knowing the time certaine, have more reason, and no doubt doe accordingly fit themselves to forsake and cast off all those parts and thoughts that might make them mortall, than others who only dreame of a dying time, but not resolving that they draw neare to the time, are many times suddenly taken in the fulnesse of their filthinesse, and in the high tide of acting unlawfull pleasures or abuses: and here surely betweene the manner of dying, the last

H 4 is

is most fearfull, since the former, knowing the minute in which they are to depart from the world, doe by the stroke of Justice enjoy that benefit which wise and good men doe in mercy sigh and hope for.

Death is a happie Haven, and men shipwrackt in the Sea of this earth cannot but covet it: it is a safe Inne, and men poasting in the journeyes of wearinesse, cannot but seeke it: It is a path to blessednesse, and such as are good will finde it: It is a banquet of all goodnesse,

nesse, and such as be blef-
fed have found it.

Hee is unworthy to
live that is not worthy
enough to dye, and he is
not unworthy to die that
hath lived worthily. The
woman that demanded
of *Iupiter* that he would
give to her two sons the
greatest happinesse that
could be bestowed from
heaven on men, had the
samenight her sons both
dead, as if the greatest
humane felicitie were to
be freed from being hu-
mane.

To conclude (for some-
thing hath beene said of

H 5 this

this before) hee which will wisely and nobly practise the observation of the *Golden Meane*, and shew the greatnesse of vertue in extremes, must keepe truce with his passions, and prepare his courage with this resolution, that Misery is no Misery; for that is only a Misery which is lasting, and thought so: and reputed Misery is not lasting, because *death* out-weares it; is not thought so, because *death* will finish it: in the resolving on the one, *Wisdome* will prove a Noble

ble minde, in the other Nobleneſſe will patterne out a wiſe man: for moderation in extremes make perfect both.

After the diſcourſe of theſe former ſuppoſed miſeries (cōtracted within the nūber of ſix) might likewise be added certain other miſeries which both might and doe not ſeldome happen to great perſonages; aſto be deprived of all hope of continuing their families, in ſeeing an end of their race and houſes in their owne perſons. But conſidering this, this is
no

Other mi-
series that
ſometimes
happen.

no misery, unlesse wee should strive against a power, which would prove madnesse without remedy, and foolishnesse without pity. So likewise the unevennesse of match amongst great personages with partners, whose wantonnesse is somtimes the cause that many Noble houses run to decay. But to this, as it hath beene said before, those things concerne us not, which we our selves doe not, and the weaknesse of frailty is to bee winked at, or being seene not to be noted by the courage
of

of wisdom. Other might be inferred which foolish men thinke miseries, but indeed are not: they may be rather called crosses than miseries, and such a one as can temper himselfe in the former, already spoken of, shall finde those latter, or any such like those, but meere trifles, not worthy of repetition: neither are they to this worke any way esteemed answerable to have reference.

In the view of what hath been said, under the titles of a Wise and a Noble man, are comprehended

hended all men, of all degrees and fortunes, whose vertues doe make them wise; as their wisdom doth make them Noble. For wisdom consisteth not onely in gray heads, but in a steadie providence how to do; and Noblenesse consisteth not onely in an Honourable race, but in a prudent resolution what to doe.

To be wise, and to be Noble, are two distinct happineses; as different and as much divided the one from the other (though some few times they

they meet in one particular) as *Goodnesse* and *Greatnesse*, as *Fortune* and *Vertue*, as a *King* and a *Tyrant*.

There are many *Noble*, which are strangers to *Wisedome* : but not any *Wise*, who is not allyed to *Noblenesse*. Mens mindes are so wholly now-a-dayes impoysoned with the love of yeelding to their naturall infirmities, as they will not acknowledge *desert*, to have equalitye and partage with *Authoritie*. A rich man purchasing dignity, is undoubtedly reputed a
perfect

perfect man; for otherwise (sayes the common deceived opinion) it is impossible (without much merit) that hee could have attained to such an height of respect. And this is surely to bee lamented, that vanitie should (not feldome) rise to the titles of *Noble*; while *Wisdom*e falls from the titles, wherein and whereby, it hath beene once ennobled.

For as every man is a little *Common-wealth* in himselfe, well ordered, if his actions and intents be ordered by a disposition

tion of doing and meaning well : so is every one where liberty of pleasing his owne indiscretion over-mastereth him , a *Common-wealth* turned up-side downe, rude, and contemptible. None otherwise is it in a state politick, grounded by *Noble* and *Wise* men, if the governours thereof be therefore indeed *Noble*, because *Wise* ; else it cannot be but the ruins of a government, the sicknesse and disease of a state, the calamitie and bondage of a people: and surely the affinitie betweene

tweene a morall and a reall Common-wealth, cannot be unnecessarily applyed, since as in the one, so in the other, there are often references of most likelinessse: as by many eminent monuments of the proofes of Wise men of former ages, hath and is sufficiently warranted.

Now as a *wise man* will with much patience suffer the losse of hearing, comming by indisposition of health; or of his sight, or of any other weaknesse incident to nature, by which he shall deserve

deserve the commendation of a Noble *spirit*, by not resisting what he cannot remedy : So much more will a *wise man* patiently undergoe the oppression of any outward misery, which is much lesse than the losse, either of any sense or member, and yet shall herein likewise bee reputed truly *Noble*.

In a word, every action, and the mind of every one that hath a minde to act, is limited within the precincts of those two humane blessings, to wit, *wisdome* and *Noblesse*.

nesse. Wisdom informes
the minde, and Noble-
nesse commends the a-
ctions : inso much as
every one who can act
wisely, and deliberate
nobly, squaring his reso-
lution in resolved steadi-
nesse to both fortunes,
may of merit bee inrol-
led amongst the memo-
rable : and bee remem-
bered by the desertfull to
bee truly wise, because
Noble : to be perfectly
Noble, because wise.

FINIS.

*Fiat 3^a. Editio juxta hoc
Exemplar.*

S A. BAKER.

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